

The

NEWSLETTER

THE BIBLIOGRAPHICAL SOCIETY OF CANADA
LA SOCIÉTÉ BIBLIOGRAPHIQUE DU CANADA

Editor Dr. David M. Hayne,
University College,
Toronto 5, Ontario.

Volume 3, Number 1

September, 1959

Published quarterly in September, December, March and June for
members of the Bibliographical Society of Canada.

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MINUTES OF THE 1959 ANNUAL MEETING IN EDMONTON

The Annual meeting of the Bibliographical Society of Canada was held on Monday, June 22nd, at 7:30 p.m. in the West Lounge of the Students' Union Building, University of Alberta, Edmonton. There were about seventy-five persons present.

In the absence of the President and the first Vice-President, Dr. W. Kaye Lamb, a former President, chaired the meeting. Miss Donalda Putnam acted as Secretary in the absence of the Secretary-Treasurer, Mrs. R.C. Jacobsen. Mr. Willard Ireland moved, and Miss Emily Keeley seconded, that the minutes of the last annual meeting, which had been printed in the Newsletter, be taken as read. Carried. The President's Report, read by the Chairman, was as follows:

REPORT OF THE PRESIDENT, 1958-59

Perhaps the most pleasant task of a president is to meet the members and to welcome the guests to the annual meeting. I am sorry to miss this opportunity and send you my greetings and best wishes.

This year we concentrated our efforts upon two items: first, the publication of the Newsletter, of which four issues have appeared since the last meeting, thanks to the Editor, Dr. David Hayne and to the continued support of our Honorary President, Dr. Lorne Pierce. On your behalf, I wish to congratulate and to thank both of them. Without any doubt it is desirable that this useful publication should continue its quarterly appearance to keep us posted on Canadian projects in the field of bibliography and to record the activities of the Society and of its members.

The second project which has kept us busy is the Bibliography of Canadian Bibliographies. Since its inception, a year ago, it has received enthusiastic support. For fear of being repetitious, I refer to the latest issues of the Newsletter those desiring a chronological and factual report. I only wish to mention the overcoming of two of the difficulties that usually hinder such undertakings: first, to arrive at a satisfactory definition of the scope of the project; second, to obtain competent co-operation for the collection of data, and financial support for their publication.

Pascal, I believe, once said that many errors and discussions would be avoided if the meaning of words was agreed upon. A definition of a bibliography is easy enough to find and to accept. I hope the one given in the June Newsletter meets with the approval of the membership. The necessity of adhering strictly to a definition of scope entails exclusions; important or noteworthy items, that, for one reason or another, do not meet with the accepted definition, have reluctantly to be left out; their listing would be desirable, but it would open the door to the inclusion of many hundreds of items that in strict objectivity we should have no special grounds to reject. I am thinking in particular of bibliographies that are part of monographs.

I wish at this point to mention the co-operation received from the members who consented to act as correspondents and who have provided information on little-known local bibliographies in their respective provinces, as well as the help received from the staff of the National Library in searching catalogues and bibliographies.

We have now collected 800 titles. What remains to be added are probably obscure, specialized, unpublished, uncatalogued bibliographies, but these are exactly what we seek to bring to light. So if you know of such bibliographies, available in list form, either typed, mimeographed or printed, please jot down on a 3 x 5 slip the author's name, title, the usual description and location and mail it to the BCB project, c/o National Library, Ottawa.

The printing of a bibliography is usually quite expensive; its sales possibilities are often limited. We are aiming to produce a list as complete as possible, in a suitable format, at a price attractive to libraries, students and general readers. Being averse to leaving the Society in the red because of this venture, I applied, on behalf of the Society, for a grant from the Canada Council; the application was referred to the Humanities Research Council of Canada and the Social Science Research Council of Canada. The two Councils have consented to provide a total grant of \$2,000 towards the publication of the new Bibliography of Canadian Bibliographies.

We are now in a position to print a sufficient number of copies to get a lower unit price and even if it takes some time to recoup our investment, our treasury will not be embarrassed.

I am very happy to bring you this good news and I am sure you will wish to record, in the course of the meeting, a resolution of thanks to the Councils.

If, money-wise, everything seems well arranged, I feel duty bound to note the contribution of the National Library, co-sponsor of the project. Time is money. Well, a lot of time has been spent on it; the Bibliography of Canadian Bibliographies, national in its scope and usefulness, deserves the attention, the contribution, and the sponsorship of the National Library; I am confident it will see it through.

Your Council held only one meeting, as most of the business was transacted by mail, the keynote being an earnest interest in the work of the Society and an evident desire to co-operate, and I should like to thank all the members of the Council, and particularly our Secretary-Treasurer, Mrs. Jacobsen, for their contribution and their support.

Raymond Tanghe
President.

The guest speaker, Dr. L.G. Thomas, of the University of Alberta, was introduced by Dr. Mortimer Long. The text of Dr. Thomas' paper appears in a later section of this Newsletter.

Mr. Hilton Smith, in thanking Dr. Thomas, suggested that the meeting had been listening to the paper of a pioneer.

Due to a misunderstanding, a letter containing various reports to be presented at the meeting had not been picked up at the Mail Desk. This created some hilarious confusion at the meeting. However, in the absence of the Treasurer's report, the Chairman noted that there was a balance of \$488.68 in the Society's account. Dr. Freda Waldon moved, and Mr. Gray seconded, the adoption of the Nominating Committee's report. Carried. It is as follows:

Honorary President:	Dr. Lorne Pierce
President:	Dr. Raymond Tanghe
First Vice-President:	Miss Vernon Ross
Second Vice-President:	Mr. Willard Ireland
Secretary-Treasurer:	Mrs. R.C. Jacobsen
Associate Secretary:	Mr. Claude Aubry
Council Members 1959-	Miss Martha Shepard
1962	Mr. T.R. McCloy
Continuing on Council:	Miss Florence B. Murray, Past President
	Miss Grace Lewis - to 1961
	Miss Flora Macleod - to 1961
	Mr. John H. Archer - to 1960
	Dr. David M. Hayne - to 1960
	Mr. David W. Foley, Chairman Pub'ns Committee.

Submitted by Katharine Ball, Eleanor Mercer and Hilda Gifford,
Chairman.

Mr. Blackburn then moved, and Mr. McCloy seconded, votes of thanks to the Executive, to the Honorary President, Dr. Lorne Pierce, to our hosts, the University of Alberta, and to the speaker (a re-affirmation). Carried. Mr. Ireland moved and Mr. Boone seconded, a vote of thanks to the two councils, the Humanities Research Council of Canada and the Social Science Research Council of Canada, whose joint grant assures publication of the Bibliography of Canadian Bibliographies. Carried.

The meeting adjourned at 10 p.m.

CHURCHES AND CHURCH RECORDS IN THE HISTORY OF THE CANADIAN WEST

(read at the Annual Meeting of the Bibliographical
Society of Canada, June 22, 1959)

That the church has played an important part in Canadian history is an assertion that I hope you will accept whether you consider that the influence of the church has been for good or evil. I trust that you will not question the assertion that the church has been an institution highly productive of records of importance to the historian. The latter is an assertion that I propose to elaborate as I proceed but I should like to leave it there for the moment. What I am less confident that you will accept is my view that the historians of the Canadian west, at least those writing in English, have, with a few exceptions, been inclined to neglect this very substantial body of historical evidence. You may not agree at all with my view that this is, on the whole, a pity, though I must admit I should be disappointed to find that the members of the Bibliographical Society of Canada were prepared to let sleeping documents lie. Finally, and here I shall be on the most dangerous ground of all, I propose to suggest a tentative explanation for what seems to me the curious reluctance of Canadian historians in general, and historians of the Canadian west in particular, to make use of church records.

Some definition of what I mean by "church" is perhaps desirable. I shall confine myself to those religious bodies which are generally regarded, or at least regard themselves, as Christian. Actually a good part of what I have to say, probably most of it, would apply to other religious systems, but the dictionary tends, perhaps in the face of current usage, to limit the term "church" to Christians. Canada is commonly called a Christian country, but of course a great many Canadians do not associate themselves, even for census purposes, with any Christian body. Actually the records of a non-Christian religious body might be of quite as much interest to the historian as those of one of the Canadian churches. The diary of a Buddhist monk returning to Burma, for example, might well provide us with new insights. A good many non-Christian Canadians do not merely stay away from churches. Many of them actively participate in religious exercises that take place in synagogues, mosques and temples, and,

naturally, on golf courses. I am limiting myself to a discussion of the records of Christian religious bodies in Canada not for partisan but for severely practical reasons. These are in the last analysis physiological, for pedagogical experience has taught me that the human frame cannot indefinitely tolerate the sitting position. Anyway history has amply demonstrated that the limits of Christianity are sufficiently broad to provide room for argument.

In spite of this limitation to Christian bodies my use of the term "Church" may to many seem heterodox. I use it in this paper to describe any organized body of Canadians who profess and call themselves Christians, even those who organize solely to resist the perils of ecclesiastical organization. A sociologist has written a book about religion in Alberta in which he distinguishes between churches, sects and cults. As far as I am concerned they are all, whether they like it or not, churches. They are of interest here, separately and individually, because they exist in Canadian history, because they produce records, and because the Canadian historian has or has not taken account of their existence and their archives.

In sheer volume the churches must have produced as much in the way of records bearing on the history of the Canadian west as any institution with the obvious exception of government. I heard a paper recently in which a Canadian archivist produced some really frightening figures bearing on what one provincial government can do in this respect. I should hesitate to claim a similar productivity for the churches but they do very nicely. Apart from letters, reports and records, the churches produce a substantial by-product in the form of books and periodicals, most of them of some historical interest. We are accustomed to thinking of the records of the Hudson's Bay Company as a major source, perhaps the major source, for the study of the history of the Canadian west. Church records would far out weigh them in bulk. Unfortunately they are very much less well preserved and rather less accessible.

Many church records of interest for the student of the history of western Canada are of course not to be found in Canada. The United Kingdom is a particularly rich field for the investigator, for many of the missionaries active in the west were supported and directed by British missionary societies. This is particularly true of Anglican missions, which were much more, and much longer, dependent for men and money upon the mother church. It is however also true of other religious bodies. Canadian Methodism, for example, had close ties with the English Wesleyans. The Public Archives of Canada and the United Church have made these records to some extent available to the Canadian student. However a great deal remains to be done. Although the basic documents may be available on microfilm or in transcript in Ottawa or Toronto, the detailed investigation of a particular problem can still most readily be carried out overseas. There must be innumerable deposits of documentary materials wholly unexploited. These deposits may not last indefinitely; many have already been destroyed. The war of 1939-45 took a heavy toll; the records of one English missionary society with an important western Canadian connection, the Colonial and Continental Church Society, were almost completely

destroyed in the blitz. The changing way of life in Britain makes the automatic preservation of private documents increasingly unlikely; houses are smaller and people move more often.

In the west itself the preservation of church records, whether at the conference, presbytery or diocesan level, or at the congregational, leaves a good deal to be desired. The records of the Red River parishes of Manitoba, for example, were rescued from the ravages of fire, water and general neglect only by the enterprise of one man. Some had already been thoroughly soaked; their saviour spread them out in his office and turned their pages day by day until they dried out. Fortunately a good grade of paper was used for parish records in the 19th century and thus a priceless and irreplaceable record of the vital statistics of western Canada's first civilized society was mercifully preserved. Elsewhere the picture is less happy, and much that would be invaluable to the historian has perished.

The casual attitude of Canadians generally towards the preservation of records for their historical interest is not altogether surprising. The preservation of records has always owed more to the individual enthusiast than to any public conviction that these things are important. The attitude of the historian of the Canadian west to church records is more difficult to understand. There has been, I shall try to show, very little disposition to use these materials for anything except church history, and at that church history conceived in a rather narrow sense. Obviously these materials are indispensable for the writing of the history of the church--or the churches--as a western institution. They are, however, of a much wider significance, for they offer a rich mine for the student of western history in the broadest sense. The early missionaries, of whatever denomination, were generally literate men and often even learned. The very nature of their work, and the way in which it was supported, meant that they had to write letters and make reports. They were sometimes delinquent in this respect, but many, perhaps most of them, were extremely conscientious, writing under conditions which made paper-work of any kind an excruciating exercise. It cannot have been encouraging, for instance, to have to thaw one's ink before one took pen in hand. Most of them were newcomers to the country, who took much less for granted than the native born, and were therefore much more likely to describe what seemed to them strange but which to the more experienced might seem merely common-place. As they were supported from abroad, it was natural and indeed essential that they should convey to their readers a lively sense of the importance of what they were doing and of the background against which their work went on. Their letters accordingly contain most detailed descriptions of the daily life of the west in which they worked; there are revealing comments on the attitudes of the people; the events of the day are reflected in their correspondence. The political, the social, the economic, the intellectual history of the west are comprehended within what may be primarily sources for the ecclesiastical history of the region but which are at the same time of value for the general historian.

The missionaries have a special place as historical witnesses for they saw the west from a point of view rather different from that of the trader and the government official. One would not expect them to be objective; if one did, one would be sorely disappointed, for they had strongly held prejudices and preconceptions. If, however, the missionaries had axes to grind, theirs were not quite the same axes. They were often in a position to take an extremely independent view of what went on in the region and, generally speaking, they did.

The historians concerned with the history of the west have shown themselves strangely indifferent to this body of material. This is a criticism that must be confined to those writing in the English language. The most important work on western Canada in French, Marcel Giraud, Le Métis canadien, makes full use of church records. Arthur L. Morton, on the other hand, in his monumental and distinguished History of the Canadian West to 1870-71, makes no reference whatsoever to these sources, with the exception of the listing in his bibliography of Thwaites' Jesuit Relations and John West's Journal. No one can have anything but admiration for Morton's work, ranging as it does through the massive collections of documents in the Public Archives of Canada, the Public Record Office and the Archives of the Hudson's Bay Company, and it would be impudent to suggest that one who did so much might have done still more. It has, however, been suggested that Morton tended to see the west's development through the eyes of the Hudson's Bay Company. This is understandable in view of the importance of the records of that company to his construction of the narrative of the history of the region. Missionary records might even so have been of considerable use to him, for the missionary did not always share the views of the Company and its servants. Familiarity with them might have led him to follow up some of those remarkable insights so characteristic of this pioneer in the field of western Canadian history. Morton was aware, for example, of the influence on the direction of the Hudson's Bay Company in the early nineteenth century of the Evangelical Revival in England, but he nowhere develops this theme. Had he had an opportunity to see the other side of the correspondence it might have further enriched a work that compels the respect of all who read it. Had time permitted I am inclined to think that Morton would have moved into what must have seemed to him, confronted by the riches of the Hudson's Bay Archives, subordinate areas of research. The Company, after all, was the theme that gave unity to his study, and it would be unfair to suggest that, in telling the story of one great institution, he neglected others.

Younger scholars have however shown little disposition to make use of church records for the purposes of general history. In The Birth of Western Canada, (London, 1936), still the best account of the two risings associated with the name of Louis Riel, G.F.G. Stanley uses materials from the printed "Annales" of the Oblates but not the letters written by Bishop Machray to his clerical correspondents in England, letters that are somewhat franker than his more formal communications to government officials. W.L. Morton, in his two introductions, to the Hudson's Bay Record Society's edition of Eden Colville's Letters, 1849-52 and to the Champlain Society's publication of Begg's Red River Journal and Other Papers, 1869-70, provides what seems to me the most satisfactory account

of the Red River settlement. He certainly cannot be accused of in any way neglecting the role of the churches in that settlement, but he does not use, to any extent, documents from church archives. He does print in the latter two very interesting letters from Machray to Sir John Young, but these are from the Public Archives and the Public Record Office. They are direct, for Machray did not mince words, but rather more restrained than letters to be found in the archives of the Society for the Propagation of the Gospel.

In his admirable Manitoba: a History, W.L. Morton again makes no apparent use of primary sources in church archives although he certainly gives full weight to the church as a major force in shaping the course of development in the province and he lists in his bibliography such printed materials as West's Journal, Father Morice's Histoire de l'Église catholique... and Bishop Anderson's Notes on the Flood at Red River. Dr. Margaret A. Ormsby's recent history of British Columbia is more severely secular; there is nothing to suggest the use of ecclesiastical materials though in the case of this province they offer a particularly lush hunting ground for the general historian.

It would be easy to multiply instances of neglect of this body of source material for the history of the Canadian west but I have no desire to be more than necessarily tedious. I have chosen as my examples historical works that are generally recognized as reaching a high standard, by historians of acknowledged eminence in the field. It is of course quite possible that I am wrong in my estimate of the importance of these sources and that these scholars have examined them and judged them valueless. Whether this is the case or not, the fact remains that none of them appears to have made extensive use of this material.

Surely this requires some explanation. One possible reason is the use that has been made of these sources by the writers of what may be described as narrowly ecclesiastical history. There has not been much of this, but most of what there has been has not been inspiring. Church history in Canada has often taken the form of annals; rarely has an attempt been made to place it in the broad context against which it acquires deeper meaning. Perhaps more important than this paucity of good church history in creating an attitude of indifference to church records on the part of the general historian is the feeling that religion is something that is a purely private matter, that individual religious attitudes are no concern of the historian. Canadian biographies seldom delve very deeply into the religious convictions of their subjects. It seems to be considered improper to do more than record the barest mention of the formal religious affiliation of a man whose most deeply felt convictions might well be of a religious nature. It is not that Canadian historians ignore religious issues. It would indeed, given the nature of Canadian history, be difficult to do so. They are however reluctant to examine religious motivations and this has perhaps led them to underestimate the importance of religion as a force in Canadian history except when it is so obviously influential that to ignore it would be impossible. When the operation of religious feelings is more subtle, they are inclined to overlook them. Indeed one might go so far as to suggest that the Canadian historian has been inclined to identify, or at least to confuse, religious feeling and religious prejudice.

May I use as an example the treatment of the action of the Manitoba voters in the federal election of 1896? The most prominent issue in that election was the controversy over separate schools. The Conservatives were committed to a policy of coercing Manitoba into restoring the privileges of the minority; Laurier and the Liberals were equally committed to a policy of maintaining the right of the provinces to full control of education. Yet Manitoba, alone among the provinces, returned to Ottawa a Conservative majority. Most writers have been content, when they mention this oddity at all, to dismiss it as a paradox. A reading of Bishop Machray's correspondence suggests another interpretation. He and Dr. King, the outstanding leader of the Manitoba Presbyterians, were both profoundly disturbed by what they regarded as the extreme secularism of the legislation abolishing separate schools. Their influence was considerable, especially among those of their fellow Manitobans who could look back to Red River days, when the Anglican and Presbyterian churches had commanded the allegiance of the whole English-speaking population and divided between them control of the schools in which English was the language of instruction. The secularization of education they saw as an innovation from outside, from an eastern Canada which was rapidly submerging those who clung to older ways. If this attitude extended to the Presbyterian and Anglican laity, and there is some evidence that it did, it is understandable that, adding their votes to those of the affronted Roman Catholics and Mennonites, there should be enough votes to produce the narrow Conservative victory. I must admit this explanation is not the one put forward by Professor W.L. Morton, who, in Manitoba, a History, attributes the result to the conviction of the Manitoba voters that the schools question was a settled issue. Against the weight of his authority I advance this view with some timidity, but I cannot help feeling that the views of religious leaders as influential as Machray and King ought to be given due weight by any student of the political scene of the period.

If Canadian historians are inclined to overlook church records as a source for Canadian history, and at the same time are inclined to underestimate the importance of religious motivations, this may be ascribed to the profoundly secular climate in which they have done their work. That climate existed in part because of the intellectual tendencies of the European culture to which Canada belonged and in part as a result of circumstances peculiarly Canadian. In Britain, and in the western European countries generally in the nineteenth century, organized religion was, if not exactly in retreat, subject to a severe and not altogether friendly scrutiny, especially in intellectual circles. The views of Darwin and Newman, in their very different ways equally disturbing to the adherents of the established order of things, had reverberations in Canada as well as in Britain. There was a widespread disposition not only to examine the intellectual foundations of religion but to question the desirability of continuing clerical dominance and even influence in areas which were not obviously within the sphere of religion. Nowhere were these questions asked more insistently than in the field of education.

The Canadian situation ensured that similar questions would be asked on this side of the Atlantic. Since the American Revolution a vigorous hostility had developed to the privileged position enjoyed by the Church of England not only in education but in other fields. This was reinforced by a widespread Protestant distrust of what were seen as special privileges enjoyed by the Church of Rome. This hostility was not so much anti-religious as anti-clerical, directed not against religion in general but against religious privilege. The opponents of privilege won victory after victory; the spear-head of the attack was Egerton Ryerson; the rearguard action was directed by the redoubtable Bishop Strachan. When Strachan died in the year of confederation his battle was lost; English-speaking Canada at least was committed to the view that education was a matter for the secular arm.

English-speaking Canadian intellectuals, historians among them, have, in the generations following confederation, grown up in and accepted the view that clerical activity should be rigorously confined to the field of religion, and this field rather narrowly circumscribed. This of course does not mean that Canadian historians were irreligious; it is really surprising how many of them were actually trained as ministers of the gospel. The very influential G.M. Wrong of Toronto, for example, was in Anglican orders. What I think it does mean is that they accepted as quite beyond argument the view that clerical intervention in fields of activity such as education and politics was inevitably undesirable. From this they appear to have proceeded to the assumption that it was improper to pry into an individual's religious attitudes, as this was a matter entirely private and, as far as public behaviour was concerned, irrelevant. From this it is an easy step to the view that church records could have no possible value for the student of history at large, and that their only interest was for the student of what was, with not altogether unjustified contempt, dismissed as "church history."

Few Canadian historians writing today would be prepared to relegate religion and religious institutions to quite such an inconspicuous place. A re-examination of the rôle of the church and of religion in history is a necessary part of the re-examination of Canadian history which, well under way in French-speaking Canada, is beginning to engage the attention of our English-speaking historians. In such a re-examination closer attention to the records so bountifully provided by religious institutions, and so long neglected, could play a most useful part.

L. G. Thomas

B.C.B. CORRESPONDENT IN NEWFOUNDLAND

Miss Agnes O'Dea, Research Librarian, Department of History, Memorial University of Newfoundland, St. John's, Newfoundland, has consented to act as correspondent for the Bibliography of Canadian Bibliographies in her province.

RECENT OR UNPUBLISHED BIBLIOGRAPHIES, ETC.

- 1) Atlantic Provinces Checklist, a guide to current information in books, pamphlets, government publications, magazine articles and documentary films relating to the four Atlantic Provinces - New Brunswick, Newfoundland, Nova Scotia and Prince Edward Island. Volume 2. January-December 1958. Atlantic Provinces Library Association (formerly the Maritime Library Association) in co-operation with Atlantic Provinces Economic Council, Halifax, 1959. [x], 47 p.
- 2) Charvat, William, Literary Publishing in America 1790-1850 Philadelphia, University of Pennsylvania Press, 1959. (The A.S.W. Rosenbach Fellowship in Bibliography Lectures, 1957-8). Dr. Charvat's lectures on publishing centres, the publisher and the author, and the literary artifact are an important contribution to the history of literary taste and the effect which American publishers of the last century had on the development of American literature.
- 3) Dornbusch, C.E., The Canadian Army, 1855-1958; regimental histories and a guide to the regiments. Cornwallville, New York, Hope Farm Press, 1959. 216 p.
- 4) Linder, LeRoy H., The Rise of Current Complete National Bibliographies. New York, The Scarecrow Press, 1959. 300 p.

SOME NEW CANADIAN LITERARY PERIODICALS

- 1) Canadian Literature. A Quarterly of Criticism and Review, edited by George Woodcock, and published by the University of British Columbia, Vancouver. First issue to appear in September 1959. Subscription \$3.00 per annum; 75 cents per copy. (Canadian Literature proposes to publish an annual bibliography of Canadian writing, both English and French.)
- 2) Liberté 59. Edited by Jean-Guy Pilon, Case postale 97, Station H, Montreal, and published by Les Editions de l'Hexagone. First number February 1959. Subscription \$5.00 per annum; specimen issue 25 cents. (Liberté 59 includes original French-Canadian writing, book reviews, film, musical and theatrical news, and articles on general cultural questions.)

- 3) Prism. A Quarterly Magazine of Contemporary Writing, edited by Jan de Bruyn, 2862 Highbury Street, Vancouver 8. First issue to appear September 15, 1959. Subscription \$3.00 per annum. (Prism, while publishing stories, plays, poems and essays by Canadian writers, will reflect especially the current vigour of B.C. writing.)
- 4) Waterloo Review. Founded in 1958 by a group of faculty members at Waterloo University College, Waterloo, Ontario and McMaster University, Hamilton, Ontario. Two issues each year. Subscription \$1.50. Free sample copies to libraries. (Articles, poetry and fiction by Canadian writers.)

RETIREMENT OF DR. LORNE PIERCE

In order to mark the retirement of Dr. Lorne Pierce as Editor of the Ryerson Press in December 1959, we propose to devote our December Newsletter to a Special Issue honouring Dr. Pierce for his long career in the service of Canadian literature. Members who wish to contribute to this issue are invited to send items to the Editor of the Newsletter before November 1, 1959.

CORRECTION

As the result of a transcription error, the imprint of another book was attached to Samuel Baillargeon's Littérature canadienne-française in the June 1959 Newsletter, page 6. Father Baillargeon's volume was published in 1957 by Fides, 25 est, rue Saint-Jacques, Montréal.

MEMBERSHIP IN THE BIBLIOGRAPHICAL SOCIETY OF CANADA

Membership in the Society is available on an annual basis, beginning in July of each year, and includes a subscription to the Society's Newsletter (four issues); members also receive the reprints and facsimiles issued by the Society from time to time.

Membership fees:

Individual:	\$2.00 per annum.
Institutional:	\$5.00 per annum.

Applications for membership should be addressed to the Secretary-Treasurer, Mrs. R.C. Jacobsen, 32 Lowther Avenue, Toronto 5.